

THE LIFE OF MILAREPA Part 27 – Jealousy

Milarepa had become famous, known far and wide as a wise, powerful yogi. At that time there were four other very wise, powerful and well-known yogis, or “*siddhas*.” Two of them were living in Tibet, one in Nepal, and one, named Dharmabodhi, was from India. The one from Nepal invited Dharmabodhi to stay with him, and many people came from Tibet and Nepal to visit Dharmabodhi. Milarepa’s students also wanted to meet him, especially Rechungpa. Trying to persuade Milarepa to go, Rechungpa urged him to travel together with the students.

Milarepa replied that he and the other four *siddhas* are similar – they all know the mind’s true nature, have powers to create miracles, and are fully trained in compassion. He said that the only differences among them are that he is the expert in composing songs to explain his experience and teachings, and that he has endured more hardship and perseverance in his practice than the others. He told his students that he is too old to travel, and encouraged the students to go without him.

Rechungpa insisted, “But then the people might say bad things about you - they might say that you didn’t come because you have attachment and anger.”

Milarepa replied, “When we practice meditation, then a lot of traveling - coming and going - is an obstacle, and friends and spirits might get upset. The great yogis indeed have great blessing, but there will just be irritation with so many people gathered together. But my son, Rechungpa, you and your brothers, please go!”

Rechungpa said urgently, “People will develop negativity if you don’t go - please, you must go! It would also be good for us if you go.”

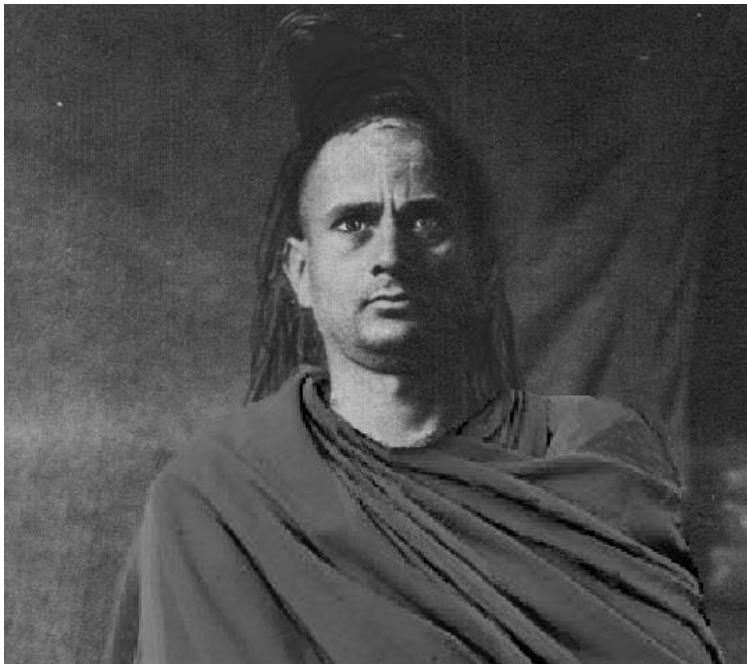
Milarepa considered that some people might think he is jealous of the famous Dharmabodhi if he doesn’t go. So, he decided, “Very well, I will go to greet Dharmabodhi.”

Rechungpa and the other students were very happy. Generously, they thought - especially since their master is going too - that they should bring offerings of gold for Dharmabodhi. But Milarepa didn’t agree. He said that he and Dharmabodhi don’t want wealth or gold. He told them to go ahead of him, and he will come afterward. So, his students made the journey walking and camping all the way to where the great *siddha* of Nepal and his visitor, Dharmabodhi, were staying.

After they arrived, they stood among all the people who had gathered to see the great Dharmabodhi and the Nepalese *siddha*, and waited, looking around for their master Milarepa. Time passed, and there was no sign of him. After a while, the students starting doubting that Milarepa would come.



Then suddenly, the people there saw something unusual shining brightly in the sky. It looked like a shooting star. But it was daylight, so it wasn't something far away in outer space. It came closer and closer. Soon they could see it was a crystal cone-shaped stupa flying fast through the air, directly toward them! It landed on the ground. Suddenly where the stupa had been, Milarepa appeared!



Dharmabodhi, seeing this, was amazed.

Milarepa's students were overjoyed that their dear teacher had arrived in grand style, flying through the sky. Milarepa and his students approached Dharmabodhi, who was sitting on a throne, surrounded by many people.

Then Dharmabodhi, the great powerful yogi master from India, stepped down from his throne and prostrated, bowing on the ground, to Milarepa.

That made the people think that Milarepa was even more excellent than Dharmabodhi. But they were both great enlightened beings, and the whole group thought of them both as buddhas.

The two great siddhas sat close together on the same throne, and joyfully spoke with each other. Dharmabodhi said to Milarepa,

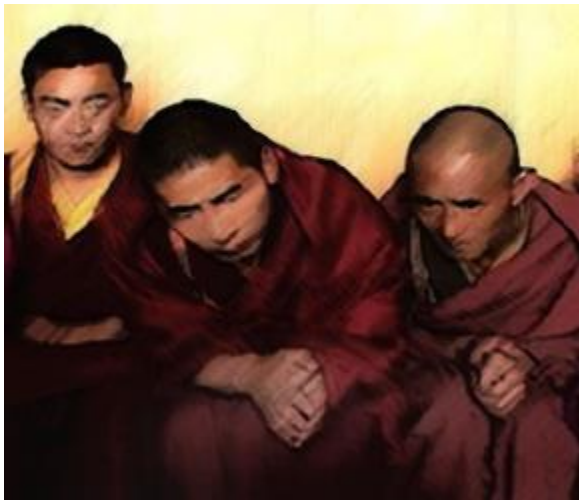
"It's amazing that you are so happy staying all alone by yourself. And your way of taming enemies is excellent, indeed."

Milarepa responded to him by singing Dharma songs. Dharmabodhi liked them, and when Milarepa asked him to sing a song too, he did. After a joyful long talk together, they each left with their own students and went on their way. After the meeting with Dharmabodhi, Milarepa became even more well-known and popular, and many more people came to bring him offerings.

Milarepa's popularity began to be a problem, however, for certain monks who lived nearby at a college for monks. They were teachers at the college who were jealous of Milarepa. They thought he was teaching an incorrect dharma - a twisted view of dharma.

And they let people in the surrounding villages know their thoughts. For example, one year, the farmers couldn't grow enough food to feed their families, and needed money to buy food from other farmers. So, they went to the monks at the college to ask for a loan to buy food. The monks said that all of their money was used to support the college, to teach the pure true dharma, and they should go get money from that man in the mountains to whom they had given so many offerings before, who teaches a false dharma. The farmers then felt guilty, so they agreed to make offerings to the monks' college in the future when they can.

The teachers at the college were very annoyed with Milarepa because they were jealous of all the attention and offerings he was getting. One day they had a meeting. One of them said,



“If we don't make Milarepa leave this land, then our teaching and activities are not going to be successful. We're not getting enough offerings. Whether or not the dharma he teaches is wrong, it's best that we get rid of him.”

The leaders of the college were worried about being too extreme. They said, “If we get rid of him, it would bring shame upon us, and rumors will spread among the local people. You three teachers who are the most learned in grammar, scripture and logic should go and have a Dharma discussion with him. Nothing will come out of

Milarepa's mouth except his tongue, and he will not be able to answer correctly. Out of 100 questions, he may only get a couple correct. By attacking him as a group and not letting up, you will defeat him. He will be disgraced and then he will leave on his own.”

The three teacher monks agreed to that suggestion and went to the cave where Milarepa was staying. Upon arriving, they met Rechungpa and told him that they would like to meet with Milarepa. Rechungpa didn't trust them, so he told them to wait while he went to Milarepa, who was sitting inside the cave. Rechungpa said to him:

“There are three teachers who say that they would like to meet you; should I send them in, or not?”

Milarepa answered, “My guru Marpa said to me, ‘Whatever you can do to help beings with your body, speech, or mind, even if it is through joking or casual conversation, you should do.’ Therefore, send them in here.”

So the three teachers were brought into the cave. Milarepa asked them to recite some verses from the Buddha's teachings in the sutras, which he knew they would be happy to do. The leader of the three snapped his fingers and said,

"Oh very well sir, we three teachers keep the vows of the three trainings and wear the three Dharma robes of monks, the source of all merits. So it's fine whether or not we chant the sutras. But you must have some real guts to accept all these offerings from your devotees and use them for yourself! Who do you think you are?"

Then Milarepa sang a song explaining his practice of meditation and what he does with offerings – that he offers them to other beings. But the teachers thought they were superior to Milarepa because they were ordained monks who studied hard to learn the Buddha's teachings while he just sat in a cave. One of the teachers challenged him, saying:

"If one doesn't have the good qualities of knowledge that come from study, it's like someone without hands trying to climb a rock. It would be impossible for him to become enlightened."

They asked Milarepa to explain more about his meditation. After he explained, another teacher doubtfully said, "All of what you said may be just talk. Explain it in more detail."

After Milarepa explained more, the teacher was amazed and changed his mind about Milarepa, saying, "We thought you were just wagging your tongue. But what you said is good; actually, it's excellent." All three teachers felt deep faith in Milarepa, and prostrated to him, bowing on the ground in respect and humility.

One of them said, "We thought you were someone who just took people's offerings for some crazy, know-nothing dharma. But you answered all our questions without difficulty. We admit we debated with you wrongly. We ask you, with devotion, to please give us instructions in meditation."

Milarepa did so, and the three became great teacher-meditators.

Sometime later, Milarepa and his students, as well as the leaders and teacher monks from the college, were invited to a big banquet. Milarepa went along with the three teachers who had become his students. The monks from the college noticed that the three were behaving not like monks but like yogis, and drinking liquor from cups made from human skulls, which a monk would never do. The two leaders of the college were disgusted and angry seeing them like that.

One of the leaders said quietly to the other, "If we let these charlatans who destroy the teachings remain in this land, then our own teaching will be destroyed. We need a skillful way to get rid of them." They pretended to have an intelligent discussion at the banquet while they actually were just talking badly about Milarepa and his students.



One leader, named Löton, blurted out loud to Milarepa, in front of everyone: “Oh yogi, you are truly special. So, you must be very learned in logic and the theory of true knowledge. If not, then with the way you dress and behave you will destroy the Buddha’s teachings and bring ruin to everyone, yourself and others. Then

you wouldn’t be a Dharma practitioner. So, give us a basic outline of logic and theory of true knowledge.”

Milarepa replied, “Teacher, you should not be attached to formal words. Instead, while in the calm state of meditation, rest your mind in the deepest state. After meditation, apply the medicine that cures the sickness of the negative emotions (anger, jealousy, arrogance, hatred, attachment and so on) as much as you can. Also, since the karmic result of the five poisons, such as jealousy, gets carried in the mind to the lower worlds (the hell-world, ghost-world and animal-world), do not let your own mind be burned by them.”

He continued, “I don’t know about your system of logic and theory of ‘true’ knowledge. But within my system of logic and knowledge, in the first part of my life, I received the true key instructions of the guru. Then, with true perseverance, I meditated in true mountain retreats. Through that, the true signs of experience developed in my mind-stream. So, the true devotees with faith give their offerings to me, a true recipient. You ‘true’ teachers who desire to be famous, indeed have true jealousy. So I fear that you will experience the true suffering of the true hell-worlds. Other than that, I definitely don’t know any theory of ‘true’ knowledge. If you need me to explain this in more detail, then listen to this song.”

Then he sang a song that included these words:

“If I had not received the instructions of the whispered lineage of gurus,
Then how could I wander in rugged mountain retreats?
How could signs of experience and enlightened heat (tummo) develop (in my body)?
If signs of experience and enlightened heat hadn’t developed,
Then how could I be warm wearing only a single cloth?
If I were not warm with a single cloth,
Then how could male and female devotees have faith?
If male and female devotees didn’t have faith,
Then how could you teachers become so jealous?”

If you teachers were not so jealous,
Then how could you teachers end up in the hell-worlds?
The grazing animals dance and play,
The wolves are agonized by that.
Aren't those wolves just deluded?
Like the wolves, the teachers are agonized over the merit of Milarepa,
Are you teachers not simply deluded?
You monks and scholars have become so jealous
About the food offerings made in good faith by the devotees.
Are you monks and scholars not even more deluded?
Do not take the empty sound of your meaningless words to be true, O great teachers! . . .
Tame your demon of selfishness.
Words lead to other words, and you never stop talking.
I know nothing about theory of 'true' knowledge.
So this time, you teachers have won this debate!"

One of the college leaders named Darlo responded aggressively, "You didn't answer my question using any Dharma language. You just sang a song that ordinary people would use when they're trying to deceive people. I too could sing such a song. You may be able to deceive ordinary ignorant people, but you can't deceive me! If you can give an appropriate answer using Dharma language, then that would be fine."



With an angry loud voice, Darlo continued, "But instead, your mouth eats only devotees' offerings and sings improper songs. Since you enjoy eating offerings, then you need a bit of this to go with it! Now, EAT!"

While he said it, Darlo grabbed a handful of dirt and angrily threw it at Milarepa's face.

Milarepa wiped the dirt from his face, smiled, and said, "Oh you great teachers who love the words and logic of scriptures for your own personal benefit in this life - it's like that, isn't it? You have such strong negativity, and in particular, your studies have given you the ability to create suffering; it's really impressive. I have trained and understand that all Dharma is a cure for the negative emotions. But you have trained and understand the negative emotions to be your friend. Therefore, how could we understand each other's Dharma language and Dharma practice?"

Rechungpa was getting angrier by the minute with the disrespect these teachers showed to his guru. He suddenly took a stick and was about to beat Darlo with it! But Milarepa stopped him and said,

“Son, Rechungpa! Have the strength to cure your emotion, and with mindfulness, control yourself! I must crack the whip, and remind my son of mindfulness and awareness. If you fight with someone, you’ll surely lose it all. Train your mind to be aware! Son, don’t let anger get strong, or your mind will be burned! Don’t let your negative emotions grow; apply the remedy!”

With these words, Rechungpa’s anger was calmed. But Milarepa’s other devotees scolded Darlo, and scolded Rechungpa a little, too.

After Löton and Darlo left, Darlo felt very unhappy that he had not disgraced Milarepa but that he himself had been disgraced. That evening, they returned with several monks and followers to Milarepa’s cave with a big piece of meat and many books as offerings. They told Milarepa’s students that they wanted offer their confession - admit their wrongdoing - and meet with him.

Rechungpa said, “There is no need for confession, nor is there need for any further debate, so there is no need for a meeting.”

But some of the monks followed Rechungpa anyway as he approached Milarepa, who said, “To not do anything wrong from the start is best. But if one does commit wrong, it’s best to confess it in a heartfelt way. Let the teachers come in.”

Löton and Darlo came in and offered the meat, saying, “We confess that yesterday you were right, and so we offer you this meat. These textbooks we bring are to clear up any questions in our Dharma discussion. Let’s now have a friendly chat about the Dharma.”

Milarepa said, “Teacher, there is a saying that you can tell if someone has eaten or not by how rosy their face is. Likewise, you can tell if someone understands Dharma or not, and whether they practice it, by whether their negative emotions and selfishness have been tamed, controlled. If they are tamed, then that is a sign of understanding and practicing Dharma. Someone may win Dharma discussions and debates, but if they haven’t gotten rid of even a bit of their negative emotions and selfishness, then they only have shallow knowledge, and although they win discussions with empty words, it just adds to their pride! So, since that makes you stay in the worldly life and go deeper into a hellish mind, to have a discussion would not help anyone. That you have confessed is wonderful! Now that we’ve had this discussion, you may go back to your homes.”

Darlo replied, “No one but a buddha can know whether someone’s emotions and selfishness are tamed. Although someone may not have tamed them, if they know how to discuss and debate Dharma, then they won’t stay longer in the worldly or hellish life. You’re saying that well educated people have great negativity. You think that if you stupidly can’t give a response

in debate it's not so important, but it is! It's a great negativity! Since one needs to determine whether one understands Dharma correctly or not, it's necessary to have discussion. Since we are well educated, we can guide you. You can talk about any Dharma topic you are familiar with, and we'll examine to see if it's correct or not. Or else, if you think that we don't know a particular subject of Dharma, then you can ask us a question first, and we'll answer."

There seemed to be no solution to this disagreement over which shows real understanding and practice of Dharma – control over one's negative emotions, or study and discussion of Dharma. The students and followers of Darlo and Löton were watching, expecting them to win against Milarepa.

Then Milarepa asked a question, "Is this space blocking something or not?"

Darlo replied, "No one would ever ask that kind of question. But since I said I'd guide you, then I must answer. Of course space doesn't block anything."

Milarepa said, "I say that space does block something."

The teacher said, "Where's your proof?"

Milarepa went into meditation and said, "Let's see whether space blocks something or not. Go ahead and get up, sit down, and move around."

Darlo tried to move, but he couldn't move at all from his seat! He couldn't even open his mouth to speak! While he was stuck like that, Milarepa moved around right near him – he got up, walked around, lay down, and sat in lotus position.

Then Milarepa said, "What happened? How is it you were blocked by the space?"

Darlo replied, "You had masters who taught you black magic and tricks. But without any magic or tricks, anyone would agree that space doesn't block anything."

Milarepa said, "Now I say that the rock of this cave does not block anything. What do you say to that?"

Darlo answered, "Unless you perform some of your black magic or tricks, it blocks things. And whatever tricks you may know or do, though it may fool ordinary people, it won't fool me!"

Milarepa said, "I thought you knew everything. To you, everything is wrong. You would say that even one who has become a buddha and can perform miracles is really just doing tricks or magic."

Löton seemed curious. He said, "Just as you showed that space can block something, yogi, show us a sign that this rock doesn't block something."



Milarepa meditated and then he floated up in the air, levitating, and then floated through the cave wall as if it was only a cloud! He floated back down and then went forward and back through the rock wall, so all could see clearly what he was doing.

Then he put half his body inside the solid rock wall as if it was water and held it there, while the other half was outside the rock!

Next, he put his handprint in the rock, which became as soft as butter when he pressed his hand into it.

Darlo was getting angrier by the moment.

But Löton began to wonder, and said to Milarepa, “If these aren’t just the yogi’s tricks, and are really signs of the great powers from being on the Buddhist path, then you should know the six paramitas (perfections). Tell us how to practice the six paramitas.”

Milarepa sang a song explaining the six paramitas: generosity, discipline, patience, effort (perseverance), meditation and wisdom. He sang that wisdom meant being aware of your impurities - the negative emotions in your own mind.

Löton was impressed. He said, “All you’ve said is true. Yogi, it seems you have experience in meditation.”

But Darlo wasn’t at all convinced. And his students and followers were watching. He said, “All of these are just words and names and do not have the same meanings as these texts. Now, I will teach you what is in these textbooks.” He insisted that Milarepa first explain certain theories.

Milarepa instead said that Darlo’s mind is full of demons and that the Dharma that the teachers feel so satisfied with results in pride, jealousy, contempt, and cutting others down. He also spoke about the mind and the Buddha’s teachings about the buddha nature of all beings, which is covered over by their ignorance.

Löton rubbed his head with his robes and chuckled. But Darlo, shaking his head and hands, burst out shouting in anger,



“Ha HA! Whatever you say! You don’t even know the head or tail end of your own POOP! These people here who think you are a buddha are a joke! You say my mind is full of demons, but who is the judge of that? You have no merit, and you give useless explanations!”

Milarepa said, “I tried to keep quiet, but you wouldn’t let me. You don’t like my reasoning, but this reasoning makes me very happy. The Buddha said that all beings have the buddha nature, but it is covered with impurities, and if we clear them away, then that is buddhahood.”

And then he said, “All who are gathered here can see that your inner mind is full of demons. But to point that out to you would hit you too hard, so I will not tell about it.”

Darlo shouted, “Incredible! If everyone has reason to think my mind is full of demons, then let them show it! I’m better than those people who spend their lives being dishonest, doing tricks and singing songs to deceive others!”

Milarepa smiled and said, “Well if you say it’s okay to try and show you, then I must.” He said with a mysterious tone in his voice, “There is something other than this meat you brought that is in the hand of someone else. Isn’t the reason it was given to that person a sign that your mind is full of demons?”

Darlo’s face turned dark. Rechungpa went over to a young lady and took a bracelet off her wrist. Suddenly, Darlo was embarrassed. He said something nasty about Milarepa and his students, and left.

Now everyone there understood that Darlo had done something very wrong – he had given the bracelet to the young lady as a gift. That meant that he had been misbehaving as a monk, treating her as a girlfriend.

That evening, Löton wondered whether someone had told Milarepa about Darlo and the bracelet, or whether Milarepa found out about it through his own power of awareness. He wanted to test Milarepa. So, he went back to the shrine at the college and turned the pictures of Buddha upside down, thinking,

“If Milarepa knows about this, then I can be sure he really has higher powers and can make actual miracles, and isn’t just performing tricks.”

The next morning, he went to see Milarepa, who said, "Teacher, you don't have to test me like this. I know that you turned the pictures of Buddha Shakyamuni on their heads. Don't do things that a Dharma practitioner would never do. Put the pictures back correctly."

Löton was overwhelmed, even a bit fearful, and had faith in Milarepa. He said, "Yogi, please teach some Dharma from your own experience. I truly have become a person who trusts you."

In reply, Milarepa said, "It is excellent that you have trust and confidence. But for me to talk about my meditation experience with someone who is not ready would be a bad idea." Nevertheless, he agreed to talk a little about meditation and his tradition of Dharma practice.

Löton gave up his arrogance and pride, and prostrated to Milarepa, bowing fully on the ground, acknowledging, "You have won the debates, indeed."

He went home to the college, and said to Darlo, "As Milarepa said, I don't know if all that we scholars know is really helpful for getting enlightened or not. I regret thinking that the powers of Milarepa were just tricks. I now have confidence in them."

Darlo said with disgust, "Your belief in them makes you truly gullible. But as for me, I only think of his supernatural powers as the work of some powerful spirit that should be tamed. I don't see him as having a hair's worth of Dharma. Furthermore, I did not act inappropriately with that girl!" Darlo died soon afterward, and in his next life was born as a great demon.

Löton became a student and attendant (helper) of Milarepa. By practicing meditation, he became one of the five closest students of Milarepa who were teacher-meditators.

QUESTIONS:

1. What did Dharmabodhi do as soon as Milarepa arrived? (prostrated, bowed on the ground)
2. How did Dharmabodhi feel toward Milarepa? (respectful, friendly, joyful, humble)
3. How did the teachers at the college feel toward Milarepa at first? (jealous)
4. Why were they jealous? (Milarepa was popular, given a lot of attention and offerings)
5. What did they want to do to Milarepa? (make him leave the area)
6. What was their plan to make Milarepa leave? (ask him questions about Dharma that he wouldn't be able to answer so he would be embarrassed and leave)
7. What other negative emotion did Darlo's jealousy lead to? (anger)

DHARMA DISCUSSION – Jealousy and Criticizing:

“When you are with friends that are equal to yourself, be on the lookout for the arising of jealousy.”

“Having abandoned jealousy, I feel good.”

“Explanations, guiding others, and discussions, these three, are the causes of pride and jealousy. If you want to practice the genuine Dharma, do you know how to maintain a humble position?”

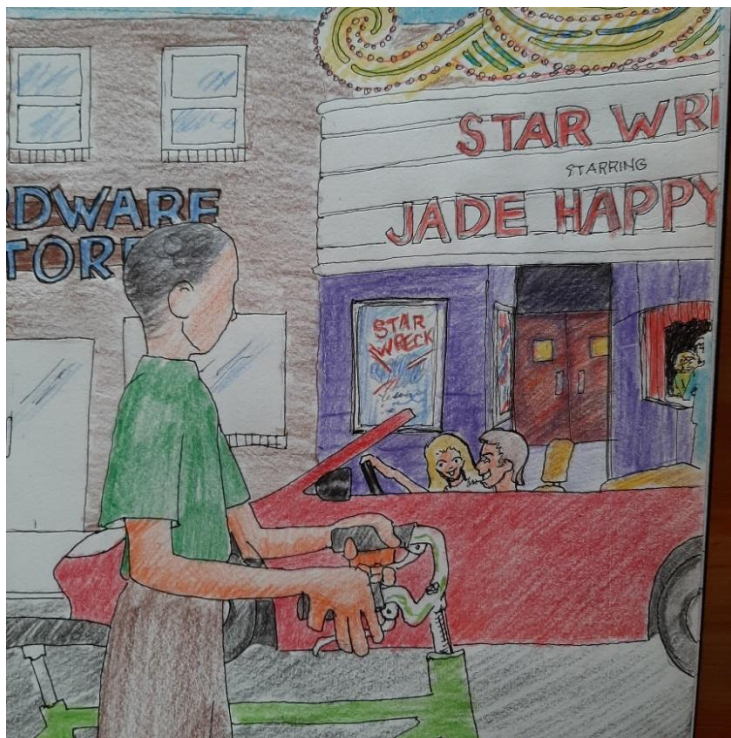
“You have a mistaken view if you want Bodhicitta without taming the storm of jealousy.”

“If there is strong jealousy, it’s the impurity of the asuras.”

“These days, people have not accumulated merit, and so they cannot see the many inner qualities of people. Instead, all they see are the tiny outer faults. . . Furthermore, when you see much negative conduct [in others], then your mind becomes twisted.”

-Milarepa

“. . . mere wanting will lead to strong desire, [and then] pride and jealousy grow; in the end, it will be a signal for enemies to come.” (sung by Sahle ö)



We all feel the little sting of jealous feelings sometimes.
We wish we had something someone else has.
Can you think of some examples of situations in which you felt jealous of someone?
Did you ever feel a bit jealous of someone who had:
Some thing that you really like- such as a toy, a pet, new shoes, or a favorite food.
Attention – from parents, classmates, teachers, or coaches.
Popularity – a lot of friends.
Freedom – more freedom than you to do what they like
A talent or skill – for example, in a sport, art, dance, or music.

Wealth – a big house, expensive things, new stylish clothes.

A pleasing appearance – for example, beautiful smile, pretty hair.

How do you feel toward the person during the moment you are feeling jealous of them?

Do you honestly feel kind and friendly, or would you sometimes prefer that they wouldn't be there?

In the story, the monks were jealous of Milarepa's popularity.

They wished he would go away and not get any more attention from others.

And they criticized him, making him appear uneducated and dishonest.

Typically, like those monks, when a person feels jealous of someone, he might have an urge to criticize or talk badly about him. Or he might wish the person would go away.

So, when you notice yourself criticizing or saying something unkind about someone, or wishing they would go away, that might be a sign that you are feeling jealous!

It's not always easy to notice when we are feeling jealous. We might just think we're feeling sad, upset or angry. And sometimes it's hard to admit to ourselves that we are feeling jealous. But remember that everyone has those feelings.

It's only when we hang onto them, letting jealous thoughts remain in our mind, that they become harmful.

Jealous thoughts make us feel miserable – and take away our calmness, friendliness, kindness.

And worse, like what happened to Darlo, jealousy leads to anger, hatred or ill-will, which makes us say and do harmful things, which is bad karma, and stresses others around us.

And in any case, they are a waste of time – our jealousy doesn't make us any luckier.

Some people might justify hanging onto their jealous feelings, letting them go on and on in their mind, by thinking that they are much more unlucky than others.

But there is a way to overcome those feelings: ask yourself, what if you could trade places with the other person toward whom you feel jealous?

Would you be happier living the life of that other person?

You don't know how they really feel inside, and you don't know what will happen in their future. Everything is impermanent, everything is changing all the time.

What if they had a lot of bad karmas, and will have to suffer terribly in the future?

It's much better to be yourself - a person who is improving their life by following the path of Dharma!

It's very common for jealousy to arise where there is competition.

Think about when feelings of competition might arise. They arise when we see someone who is similar to us in some way, for example, someone our age with the same kind of talent we have.

In the story, how were Dharmabodhi and Milarepa similar? Both were powerful, popular yogis.

But when he saw Milarepa fly through the sky, Dharmabodhi didn't feel jealous or criticize.

Instead, what did he do? He admired Milarepa, with kindness and humility, bowed to him, shared his throne, spoke kindly and said that what Milarepa did is "amazing" and "excellent."

Instead of competing with each other, what did they do? They admired each other.

Whatever is the cause for our jealous feelings, we can think about Dharmabodhi.

Instead of trying to compete – falling into the habit of competition – instead, make a habit of admiration.

Even if you don't feel like admiring someone or being kind to them, just try doing it anyway. "Fake it 'til you make it" – speak and act like you admire them. After you practice doing this more often, with other people, you'll naturally admire them! And jealous feelings disappear!

Can you think of any other ways to rid ourselves of jealous feelings?

We can say prayers wishing that all beings be happy and have the causes of happiness, and that they be free from suffering.

We can think in particular about people who upset us, who make us feel jealous, and wish that they be happy and free from suffering.

Remember that wishing that others have happiness is good karma - it makes you more fortunate.

ACTIVITY - Make a Jealousy Monster:

Roll a 2-inch strip of cardboard (such as paper towel or toilet paper core) into a one-inch diameter tube and staple the edges to secure in place. Stuff with newspaper or magazine paper so one end is rounded like a head on which you will adhere the yarn "hair." On the other end, glue on cardboard feet, like in the photo on the left, below. Then put glue over the head and the tube, and place lengths of yarn to make hair, evenly all around the body. Then stick on sticker eyes and mouth that look like a jealous face, or draw and cut out your own. Use glue to stick the eyes and mouth to the yarn hair.

The Jealousy Monster toy can help make us remember that we all have little Jealousy Monsters in our minds, and we should try to notice when they pop up.

